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in the nose and by using it as an inhalant also. A bottle of balm costs between Rs. 1/4 or Rs. 1/8.

Sore in the Nose: _____. The youngest child had a sore in her nose during the month of October 1950. This was through falling on her nose. Pus accumulated, and the nose became inflamed. It lasted for two weeks and was cured through the application of nose drops given to the family by a medical student.

Toothache: THWA KAIK (tooth ache): U Myaing had a toothache once in his life when he was 33 years of age. This was due to a decayed tooth. He suffered off and on for a period of over two years, and obtained relief only when it became sufficiently weak for him to pull it out. U Myaing did not go to the dentist to have the tooth extracted, and therefore there was no cost. This is the only case of toothache in the family, and even Daw Aw Zar has a complete set of sound teeth.

Stomach-Ache: BAIK NAE (stomach pain): U Myaing informs us that all the members of the family have had stomach ache some time in their lives. This he attributed to "wind" in the stomach. No treatment was taken other than the eating of digestive salts or YET HMA (sodium chloride and crushed bark.)

Piles: DU LAE, LEIK GAUNG (Young man disorder - tortoise head (rectum)): U Myaing has had piles since he was thirty years of age. He still suffers from it, but it does not trouble him much. He has undergone no treatment to cure it, as, he says, "All men have this. It is only a matter of size."

●[158] Fits: YET. U Myaing tells us that his youngest daughter is subject to fits. To be exact, she has had them twice in her life, once when about a year old, and once about 5 months ago - at the age of three years. This comes on when the child falls into an uncontrollable rage, forgets to breathe, and her face becomes blue. In this condition, the child has to be quickly massaged, till it resumes breathing. The period of affliction is short and there is no cost of treatment.

Cuts and Wounds. All the members of the family have had cuts or wounds at some time or the other. On such occasions Burmese practioners come and recite certain incantations over the wound, with the ostensible object of making it heal. For sword cuts, onions and sesamum oil are applied externally. This heals the wound quickly. If the leg is pierced by an iron nail, salt is pressed into the wound. At the age of thirty-two, U Myaing cut his toe with a DAH and inflicted a severe wound on himself. He cured it with onion and sesamum oil. Ma Khin Saw was severely burnt in the leg by hot water when one year old. Betel leaves, sugar and Ngan Pyar Ie (fish paste water) were first applied to the burn, and later on crushed THE BUWT leaves mixed in water. There was no swelling at all. Daw Aw Zar, when at Rangoon developed a huge boil on the leg through having to walk in grass without any slippers on. She had to suffer for two months from this. Treatment consisted in bathing the boil with Ngan-Ie antiseptic liquid, and application of crushed KAZUN and gourd leaves mixed in water. The hospital also gave external medicines, but U Myaing does not know what medicine it was. It was healed after 2 months of treatment.

U Myaing was bitten twice by dogs. In such cases, treatment is by taking a silver THEIN-CHI (tincture of iodine) rubbing charcoal onto its surface, and then pressing it seven times onto the wound while the person who is bitten holds his breath. There is a stanza which is usually recited on such occasions, but U Myaing does not happen to know it. When U Myaing himself was bitten, other people came and did the same service for him, and neither did they recite any stanza. However, his wound did not even fester.

There is also a stanza which is used to staunch the flow of blood. U Myaing believes in the efficacy of this stanza because

753 The concept of KARMA (fate) is important only in determining
777 the general well-being of the individual, as seen in Daw Aw Zar's
262 belief that her general good health was due to a morally-lived previous existence. "It is like a shadow". Some specific situations like being born blind is attributed to one's KARMA - in this case the person had been a notorious fighter of cocks in the previous existence; cocks being frequently blinded in the fights.

Each person is regarded as subject to some special disorder or weakness such as being especially subject to colds or headaches, or stomach troubles. Collectively these are referred to as "age-group" weaknesses. (MIYAT - girls' weakness; DULAH - boys' weaknesses.) But this is due to childhood illnesses and neglect of early troubles rather than KARMA. Persons with the weaknesses noted above avoid cucumbers (a "cold" vegetable), or hot foods including liquor (these cause greater heat to rise to the head), or green or raw vegetables (hard to digest). The choice of the correct diet to suit one's particular condition is important.

751 Bodily exercise is a prime consideration for health. Calli-
526 sthenics or sports for this purpose are unknown or unrecognized and by
461 " healthful exercise " is meant everyday work activities. Regular
757 daily motion is regarded as necessary for health, and a purgative is
514 taken regularly once a month. The idea is to " clean out disease ". Purgatives are taken first in most sicknesses. This is followed by drinking preparations in hot water to induce perspiration along with woolen blankets. The colour of the urine is checked "daily" since a too yellow colour indicates an unhealthy condition. If so - one must drink additional quantities of water and coconut water. "Urine takes the place of perspiration in cold weather". Over-working and lack of sleep also lead to unhealthiness. The ideal
[93] sleep period is from 8 p.m. to 6 a.m. with a nap thrown in from 12 to 2 after "breakfast".

• 151 Too much worrying SAY_TAUNG_LO_HOJEH (mind-beating-because-
753 body-ernst) leads to sickness. This is a common problem for mothers who worry about their children's futures. It results in THEKIEH-PYEZEH (small black bitter (gall)-disorder) where the gall fluid is

recognised as over-stimulated by anxieties. "Don't talk my gall into disorder" is a common reaction to calamity tales. 158 753

The weather is important is maintaining health. Changeable weather as during the late part of the Monsoon season is generally unhealthy and gives rise to pulmonary disorders. One should provide head protection (through covering or shade from umbrella) from the sun's rays - which cause headaches by melting the brain. Colds come from getting wet in the rain resulting from the lack of sufficient bodily heat. MIEH HNGME (earth-vapour) which rises as a steam in the early morning or after sudden rains is unhealthful in causing sore eyes and other inflamations. The"steam of the body" healthfully goes out in ordinary bathing and adds to one's comfort. Heat is a key factor in health and sickness being readily discerned as causes of local or general infection. The additional concept of "like producing like" helps explain the above beliefs. 753 132

The odor of AH HNYAW (fried food) is especially dangerous to babies and persons in a weakened condition. When frying, which will create extensive fumes, is to be undertaken the cook must give warning to the neighbourhood so that susceptible ones can be protected. Such persons take refuge behind the thick, cloth mosquito nets. Many heated arguments take place in our servants' quarters when the Indian fried food fumes carry over to the Burmese apartments. It is observed that this danger applies peculiarly to the Burmese - Chinese are also exempt since they are seen to cook with babies strapped on their backs. [252] [186]

Parts of the body are cared for with special ingredients. The eyes are cleaned with pure water or coconut water. Oil is frequently dropped into the ears through a feather quill. The mouth and teeth are cleaned with salt. Bitter foods keep the stomach fit. 515 751

Babies up to 1 year are fed on mother's milk or cow's milk. After one, rice chewed by the mother "to make it digestible" is added with some dried fish. After two, the child can chew its own rice, have a little meat, but no hot condiments. After five the child eats the same foods as the adults but is not allowed sour foods as this will "lessen the weight". After 16 or 17, this restriction is 853 561 262

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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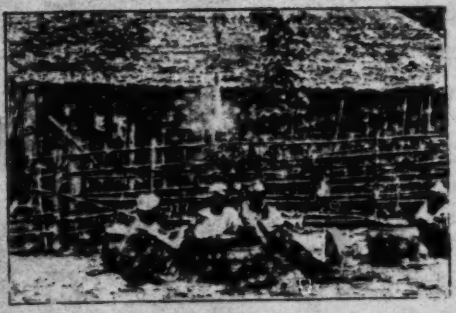

285. PEDLARS.

tain a fire of billets on a special hearth as big as the couch, and placed alongside of it, for five or seven days. The antiseptic property of the smoke may be of value, but the relaxing effect of the artificial heat is believed to be a reason why the Burman women are so much less hardy in this particular than the neighbouring races. The hospital of the Lady Dufferin Fund is helping to spread a more enlightened practice. The ratio of insane in the population is about a quarter of that of Western Europe and America, but is double that of India.

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Almost the only dealer who hawks his goods in the street is the seller of oil (*hmanzi*, No. 282). He uses a light spring yoke of the wood of the *zi*-tree, the heavier form of which is seen in No. 283. By its springiness the yoke maintains the load at an even level, thus saving waste of work. As much as a hundredweight is carried for long distances. In merely shifting goods at warehouses, carriers will move two hundredweight. They earn six to twelve annas a day. The only vegetable oil used for burning is the oil or resin of the *ka-nyin* (No. 362). Chips are soaked in the wood-oil and made up into torches (*mlôdaing*) with leaves of the pandanus. The oil is obtained by hewing deep recesses into the butts of the trees for it to collect in, and firing these from time to time to induce a fresh flow. In the valley of the Irawadi, the crude earth-oil from the wells at Yenándyaung is burned in open lamps. This is the earliest petroleum known to commerce, under the name "Rangoon oil." In recent years petroleum has also been found in Arakán. The out-turn from the Burma oilwells in 1898–99 was thirty-two million gallons, valued at

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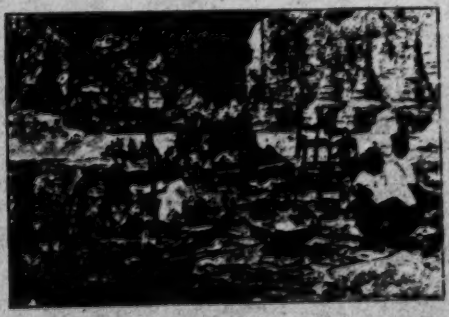

286. TOY AND FLOWER STALLS.